

1) *Suspense*

2) *Chrono*

17 October 1983

MEMORANDUM FOR: Deputy Director, Office of Global Issues
(Socio-Political Analysis)

FROM: Executive Assistant to the DDCI



25X1

I hate to bother you with things like this, but it is speech time *(Unclassified)* again. John is speaking to a Conference on Social Studies and Language Teachers in Connecticut on 28 October. He would like to give them a feel for how social science topics are an integral part of the work that we do. I am attaching a couple of excerpts from some background material that was provided to us which won't quite do it. Could you have someone try to flesh out these ideas a little bit in bullet form. More than likely, these are comments that he would weave into themes that he plays regarding the expanded menu of intelligence topics, e.g., the Third World. It would be helpful if you could give us something by noon on Friday, 21 October. Give me a call if you have any questions.



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Attachments

3. Intelligence and the Social Sciences

°The above report on Soviet society is a good example of how we use the social sciences in intelligence. In our Office of Global Issues, we use an integrated approach that utilizes the talents of psychologists, sociologists, cultural anthropologists, cultural geographers, economists, political scientists, and historians. Let's look at some of the other global problems they address.

°Political instability and revolution. Terrorism. Urbanization. Population pressures. Ethnic and linguistic divisions. Societal change. International migration, legal and illegal. Food. Desertification. Long-range climatic changes. Pollution. Narcotics -- this one I want to develop since this is a big, national problem which has not left our schools untouched.

6. Intelligence and the Sociology of Religion

°To understand a people, one must study the spiritual roots of its behavior -- its religion and how its history has been shaped by it. This is especially so for Muslim nations.

°In the West, we tend to separate religion from politics, the private from the public realm. Not so in Islam. There is not even a suitable word in Arabic, Persian, or other Islamic languages for "temporal" or "secular." Muslims

themselves do not make the distinction. Making contracts, paring nails, and prayer are all religious acts.

°Five years ago we witnessed enormous upheavals in Iran. While we couldn't predict the outcome of that year-long revolution, we knew the players and the issues. The religion of Islam and the institution of the Persian monarchy have been the two predominant forces in Iran for 13 centuries.

°The two have sometimes worked closely together but, in the last two centuries, have been at swords' points. The contest between the Shah and Khomeini was only the apex of a conflict that has waxed and waned for 200 years. Until recently, neither has been able to completely suppress the other.

°Since the Iranian drama unfolded, we have paid increasing attention to the analysis of broad societal forces which can have a major impact on a nation's politics. The resurgence of Islamic fundamentalism, in Iran and elsewhere, is the most conspicuous example of such a societal force.